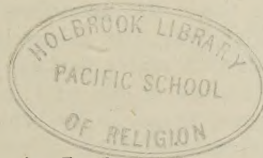


The AMERICAN FRIEND

[AUGUST 16, 1951]



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WILLIAM W. CLARK
Our Inescapable Contemporary
(in this issue)

OUR INESCAPABLE CONTEMPORARY

By WILLIAM W. CLARK

A CREED (Continued)

One of the most fascinating and disturbing things about Jesus is that He never grows old nor fades away. True, for some people He is not a living, challenging presence at all; but for others He is just as alive, just as present, as He was in Galilee among His friends. So vast a space does He hold on the horizon of every age that sensitive spirits in all times have found they could not be indifferent to Him. There are no neutrals where our inescapable contemporary approaches us. We can run away from Him or to Him but we cannot stand carelessly still.

The great drama of the Church through the ages has not been concerned with such issues as those which produced the Crusades, nor the gigantic contest between the Pope and the Holy Roman Empire, nor the challenges hurled by modern science and industry. The great drama, with its hidden but potent conflict, has revolved about the figure of Jesus. The battle has been concerned with the attempt to make understandable the paradoxes inherent in this inescapable contemporary of ours. Partisans always emphasize one aspect of the paradox at the expense of the other because, according to the conditioning of their general culture, they are able to understand it and find its opposite a stumbling block.

In the earlier Christian centuries the tendency was to be deeply influenced by Greek and mystic thought, which considered the world and the flesh as evil by nature. It was abhorrent to conceive that Jesus might be an idol with feet of such vile clay; and therefore doubt was cast upon the reality of His manhood. Because they could not bear to think of God really becoming a man, evil being involved inevitably in their conception of human nature, they made of Him a demi-god, whose human life was only an appear-

ance, a play-acting, if you will, so that He would seem to be human without really being so. This tendency was repudiated in all the great church councils and the paradox was faithfully reaffirmed; the Holy Catholic Church so elevated the thought of Christ beyond the common touch of carnal humanity that He became Christ The King, lofty on His throne and mighty in His power but far removed from the needs and dreams of ordinary men.

JESUS AS MAN

In modern times the pendulum has swung the other way. The old medieval preoccupation with man's vertical relationships, the state of his soul in the sight of heaven, began to be replaced by horizontal relationships, a passion for progress and evolution. Standing in awe of the natural development of man from the primal ooze to his present eminence, men could not bear to think of any man really being God, because this would so drastically disconcert them in their theories of progress. With a sweep of the broom of science, all supernatural beings were brushed from the sky of men's thoughts as superstition, including the demi-gods of the ancients. Yet none could gainsay the awesome stature, the moral dominance of the Master. Then how better to think of Him than as Superman? His humanity was a forerunner of the heights of which all humanity was capable. Thus ever in evolution, so went the chain of modern thought, new variations were thrust out by nature and by the survival of their values provided the stimulus by which others less noble could grow toward them through the long centuries. Once again, you see, men had tried to come to terms with their contemporary, but not on His terms; on their own. Thus they, like their predecessors, could have a subconscious but very real sense of superiority toward God and the truth. They could understand it! Here is the last resort of man's prideful ego in his struggle with the Hound of Heaven.

Why do we not confess the paradox? Why will we not admit that Jesus is

both God and man—all that we need to know of God for living, and all that we need to know of man for the power to strive for the Godly life.

THE PARADOX REMAINS

Yes, Jesus is a man among men—and what a man. Who else is bidding for the heart of the world? Who else so plumbs the depths and scales the heights of human experience? Who speaks with such authority, and yet serves with such humility?

Yes, Jesus is God. What else, what other word, is adequate to signify the center and pattern of human life, the standard of truth, always fresh and yet the same yesterday, today, and forever. That is God!

Do I know what I am saying? I do. It is beyond the ability of my mind to grasp the paradox intellectually, I freely admit. I have enough sense, however, to acknowledge that I have experienced a reality beyond my mental stature, and I pray that I may be saved time and time again from the temptation to reduce it to the measure of my own mind in one way or another.

I believe in Jesus, our Inescapable Contemporary. Across the ways of history He walks, in every age and place, and men must decide for or against Him. There is no halfway. They do not have to see God there, in Jesus; but if they do not, it is because they will not. But if, looking there at Him they see God, they are raised from the stature of mere men to the company of the God-men, members of the family of the One who raised them and who is the First-born of a host of brethren.

(To be continued)

I do not drink. This is my policy because I find life filled with so many challenging tasks and demands. To meet them, I must have the full benefit of all my spiritual, mental and physical capacities at all times.

Governor Luther W. Youngdahl,
recent federal judge appointee

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Editorials . . .

A Labor Day Reflection

Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, rose from supper, laid aside his garments, and girded himself with a towel. Then he poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel with which he was girded. John 13:3-5

ALL forms of discrimination rest in some measure upon class distinction, and the class concept is determined largely by an attitude toward work. People of a given "class" are people who in general do certain kinds of work. People are never "segregated" unless they are segregated to something. With that pattern of thought, it is very convenient to put a race or a group "in its place"—segregating it to a certain level of labor.

Americans will generally admit race prejudice, but rather proudly deny class distinction. They are guilty, in some measure, of both, for each form of prejudice depends partly upon the other in our American culture. Whenever fair employment practices develop to the point that skill and not color determine the right of men to work, racial discrimination all along the line will tend to disappear. Likewise class distinctions will be affected.

To emphasize the common dignity of men and of labor is not to say that an economic levelling of society in which possessions are equal will follow. In fact, that is not possible, but the idea that all creative work is honorable and is becoming to anyone is essential for a secure and responsible order of men. The welfare of the bootblack and the executive and those in all other occupations requires equal concern if we are to have a sound democracy.

When Jesus girded himself with a towel and washed the disciples' feet, he fastened an idea to the Christian movement that cuts through all forms of economic, class and racial snobbery. There could hardly be better symbols for Christian faith as related to democracy among men than those of the towel and basin. Unless we can enter into that experience in the upper room, we, as he said, "have no part" in his kingdom. We have not understood its meaning, for this kingdom emphasizes the dignity of man as man, and labor as labor.

Labor Day, as observed in America, should mean much more than special attention to labor as an organized and identifiable group. It should raise before us a principle that will finally destroy the barriers of organization which set industrial groups over against each other, with each contending for or defending group rights. In some sense the "management and labor" concept must be lost in an all inclusive idea and in a common interest for which no better word can be found than *labor*. In a sense it might be spelled with a capital L, for Jesus said, "my Father works and I work also."

E. T. E.

"In the Service of the Forgotten"

THIS summer, approximately two hundred college students will be in another world—the world of the mentally ill and those who care for them. In thirteen hospitals across the country, units of young people are serving as attendants or psychiatric aides, learning from their difficult and often wearying work a great deal about the mysterious fastness of the mind, and contributing not a little to the progress of man's humanity to man.

Friends concern for the mentally ill has been given an opportunity to manifest itself increasingly in action since the days of Civilian Public Service, when conscientious objectors began service in groups as attendants in mental hospitals. Since then, the Institutional Service Unit program of the American Friends Service Committee has been developed and grown until it is a model for many other religious and educational groups, touching the lives of the sick-minded in many states. Young, bright, interested college students have made the adjustment to the institutional world, and left their mark on the hospital system as well as become a voice for the forgotten in the outside world.

Many of these young people have gone into psychiatric work of some sort. Others have kept up their contact with mental hospitals by doing voluntary work or by joining the local mental hygiene society. The contribution they have made in psychology classes because of their practical experience has been great. The hospitals in which they have served have, in many cases, been able to make progress toward attendant-training programs, better recreation for the patients, more enlightened public policies. Perhaps more important than any of these, however, is the attitude these young people, as citizens and community members, carry with them as they leave the institution's walls. They realize that better laws for mental hospitals, removing political influence, and more money for buildings and better-paid personnel are needed. But also they know that the stigma given to the mentally ill must be erased, that the indifference or shame of relatives and friends must give way to willingness to help and hope for re-adjustment.

Few of us are not touched by the occurrence of mental illness in family or friends. One out of twenty of us will spend some time in a mental institution. All of us at times approach the borderline of sanity—in moments of extreme anger, unreasoning jealousy or suspicion, deep-seated prejudice, tortuous worry, inability to make a decision, profound melancholy. We must learn, as these young people learn by direct contact with sick minds, that we must attempt to understand not all the facets of the mind, but the fact that the mind is complex, so that our judgments are not swift and harsh for those things beyond our immediate acceptance.

The confusion and injustice and complexities of

our life today take their toll in young lives, and in minds young and old. Those beyond the gray walls of the huge buildings on the outskirts of our towns are the Children of God as surely as are any of us. We must learn to care for them well while they are sick, and to welcome them back into the society of men, when they are ready to come.

Eleanor Zelliot

The Cicero Affair

SURELY one of the most agonizing sensations a man can have is to be held down, hemmed in, breathless and cramped. Mental as well as physical restrictions must be painful to those upon whom they are inflicted. The Negro citizens of our country have felt this lack of freedom to move more than any other group, although other minorities—Jews, Catholics, in some ways pacifists—have also felt the pressure of the restricting walls of prejudice and disapproval. The incident in Cicero is a terrifying example of the man-inflicted hell to which some individuals by accident of birth are consigned. In Edgar Allen Poe's story, *The Pit and the Pendulum*, the encroaching walls of the prisoner's cell form an almost unbearable torture. So the walls of active prejudice must seem to those confined within them.

The Cicero affair, in which a well educated Negro veteran and his family were forcibly prevented from moving into an apartment they had leased in the all-white suburb of Cicero, Illinois, is not tragic because it makes good anti-American propaganda for the Communist press. It is tragic because mob violence in all its fury destroyed not only property, but a man's freedom. Law and order were violated, and also the dignity and worth of a human being were

violated. Other facets of the story add to the picture of violence and degradation; the other apartments in the 20-apartment building, occupied by whites, were ransacked; the Cicero police could do little to stop the mob—according to some reports they actually aided them; and, most disturbing of all, a large part of the 4,000 rioters were youngsters—high school kids who presumably have been taught democracy and decency in school, and who are often free from the economic and social prejudices of their parents.

The explanations of the riot make it somewhat understandable, but not forgivable. Cicero has been a town unto itself, with a law likewise, for years, a haven of sorts for Chicago gangsters. Its occupants are, in many cases, first and second generation immigrants, not too sure of their social status and anxious to achieve security at any cost. These facts explain somewhat how the feeling against a Negro resident arose and why the police force was not able to cope with the lawlessness. But they do not lessen at all the shame we all must feel that a man, and a man worthy of neighborliness by standards of culture and achievement, if nothing else, must face a mob—a restricting, tormenting, riotous mob, which might, in its fury, take his life as well as his living place.

It is difficult to accept the fact that these things can happen in America. It is more difficult to realize that we probably shall not see the abolition of such prejudice and high feeling in our lifetime. The battle for enlightenment, for neighborliness and Christian love has been won on some frontiers, but it will go on, though it takes years, until every man in America can breathe freely, can bring up his family in decency, in an atmosphere of good feeling and spacious fellowship.

Eleanor Zelliot

London Reflections

The Quakers' Visit to Russia

A Report

By George H. Gorman

THE first news that the Quaker mission visiting Moscow had arrived safely came in a telegram from Gerald Bailey to the Peace Committee office in Friends House which read, "Arrived safely in heat wave. Most cordial welcome." Through the kindness of the Editor of the *London Friend*, who obtained information from Reuters, I am able to give you the following account of the group's first week in Russia. Their time was fully occupied by conferences with various Soviet leaders, among whom was the head of the Russian Orthodox Church, Patriarch Alexius. Reuter's correspondent reports that the conversation with him was felt to be valuable as a step toward cooperation between Christians of East and West in a common effort to strengthen peace.

During the week, they were able to

confer on Far East problems with the Charge d'affaires at the Chinese Embassy, and also to meet the British Ambassador, Sir David Kelly, and Radhakrishnan, India's Ambassador. At the meeting of the Soviet Peace Committee attended by the group, they met its president, Nikolai Tikhonov, and two Academicians, Ivanov and Boris Grekhov, both of whom are members of the Soviet Praesidium; Boris Grekhov is also chairman of the Foreign Relations Committee of the Council of Nationalities of the Supreme Soviet. They also met Mr. Morozov, the Shakespearean scholar, who is editor of the New English language fortnightly *News*. A lively discussion with Editor Konstantin Kimonov took place during a meeting with the Editorial Board of the *Literary Gazette*.

A congregation of approximately 1,800 were present at the Russian Baptist Church in Moscow for a service attended by the Quaker group. One of them, Leslie Metcalf, read in Russian the message of Good Will issued last year by London Yearly Meeting. At the close of this service, the congregation sang the hymn "God be with you till we meet again." Each member of the mission was presented by the Baptist Community with a decorated box, painted by artists associated with craftsmen in the village of Palekh near Moscow.

CHURCH SERVICE ATTENDED

One day was occupied by a visit to the Troitsk Sergeivsk Abbey at Zagorsk, near Moscow. The Abbey is the present seat of the Holy Synod of the Russian

Church. They attended a service on the Feast of St. Sergius at which the Patriarchs of the Russian, Georgian, Rumanian and Bulgarian Churches were present. Some 20,000 pilgrims thronged the Abbey and its environs.

TO LENINGRAD AND KIEV

In order to respond to invitations to visit Leningrad and Kiev, the group divided in two parties; Mildred Creak, Kathleen Lonsdale and Gerald Bailey went to Leningrad and Leslie Metcalf, Paul Cadbury, Margaret Backhouse and Frank Edmead travelled to Kiev. This is a city which diplomats from the west are not allowed to visit. The fact that Friends have been invited there indicates that the Quaker mission has been well received by the Soviet authorities. It was anticipated that whilst in Kiev they would have an opportunity of conference with Ukrainian leaders, including Alexander Korniechuk, the President of the Ukrainian Parliament. Some members of the group had already met him, as he was one of the representatives of the World Peace Committee that met with a Quaker group in England. Reuter's correspondent says that "despite a crowded week of conferences, time was found for the group to do some sightseeing, and visits were paid to the Stalin Motor Works and exhibitions of gifts to Stalin and of Moscow housing construction. They also saw the Bolshoi Ballet."

Victor Holtum, who, as I mentioned in my last "London Reflections," was added to the group by Meeting for Sufferings, was unable to travel to Moscow as his visa did not come through. A suggestion was made at question time in the House of Commons that Dr. Kathleen Lonsdale possessed much secret information relating to atomic energy. This has been rejected by her husband who wrote to a London paper saying that as a Quaker she had never concerned herself with the use of atomic energy for war purposes. Her work with crystals is atomic science, but has nothing to do with atom bombs.

PROGRAM PROPOSED

Reuter reports that the Presidium of the USSR Academy of Sciences gave a reception in honour of Professor Lonsdale. They also give details of an important meeting between the group and Mr. Malik, the Russian Deputy Foreign Minister, lasting for three and a half hours. Later Gerald Bailey, spokesman of the delegation, said that Mr. Malik had given detailed answers to proposals previously submitted to the Soviet Government for fostering a genuine and lasting peace among nations. The delegation has asked the Kremlin to offer to all Governments a reciprocal program based on six points: (1) restraint on hostile propaganda

against the west; (2) a measured opening up of intercourse between the Russian and other peoples on a non-political basis; (3) willingness to pledge Soviet non-intervention in the internal affairs of non-Communist countries; (4) willingness to share in internationally controlled disarmament; (5) willingness to cooperate in a world plan for mutual economic aid to improve the living standards of all countries within the United Nations framework; and (6) willingness to facilitate the admission to membership of countries at present excluded from the United Nations at the highest level.

They add that they had not come to Moscow to defend the British Government, but the will to peace was not only the aim of the British people but of their government as well. In reply, Mr. Malik said that he would give his Government a detailed report of the Quaker proposals.

FRIENDS MEN UNITED

By MERRITT MURPHY

Plans for completing the organization of Friends men authorized by the Five Years Meeting last October were discussed at an all day session at Quaker Hill July 25.

L. Glenn Switzer, of California, president of the men's organization set up by the Five Years Meeting and known heretofore as the Men's Extension Movement, was in charge of the meeting.

Other officers of the organization and men's leaders from Western, Indiana and Wilmington Yearly Meetings participated in the discussions.

While no final decisions were made, being dependent upon official action by the entire executive committee of the men's organization, the name of "Friends Men United" was suggested and a tentative organization program outlined.

R. Ernest Lamb, who is directing the campaign to raise funds for a new Friends Central Office under the sponsorship of the men's Organization, reported on the progress of the project now getting under way and explained in detail the campaign plans.

A goal of \$150,000 has been set. This concern has been carried to Baltimore, California and Nebraska Yearly Meetings by Ernest Lamb and Glenn Switzer, and they plan to visit other Yearly Meetings as they occur throughout the summer and fall.

In attendance at the session in addition to Glenn Switzer and Ernest Lamb were Ray McCracken and Jesse Parrshall of Indiana, Errol Elliott of the Central Office, George Castle, Glenn A. Reece and Merritt Murphy of Western, and Don Cowgill of Wilmington.

LET'S HAVE AN EDUCATION DAY—SEPTEMBER 9

The Board of Education of the Five Years Meeting has for years been considering ways of recognizing and encouraging our public school teachers. The time is ripe for the church to encourage educational trends toward religious influence, to actively support those teachers and other school officials who feel the need of religious support.

Many of our public school teachers are separated from their churches as they teach away from home, and into our communities each year there come new teachers who are away from their church homes. They constitute a challenge for us. The society of Friends has a comparatively large number of teachers who exert an influence for Christian citizenship which cannot be overestimated. They have served too often without the support and encouragement of our Friends' churches.

Our Education Board suggests as a beginning that the 9th of September be celebrated as Education Day—education for Christian citizenship. Each Meeting can make appropriate plans. The morning theme might concern our education. Names of teachers might be listed in the bulletin and some teachers might be asked to participate in the worship service. Teachers might be asked to sit together and they might be made to feel the active support and the prayerful concern of the whole group. New teachers not affiliated with churches might be invited. An evening Union Meeting could be arranged, with a special sermon by a guest speaker as part of the program, and a short message by a principal or superintendent. A parting blessing could be given students going away to college.

Who can tell how far-reaching the influence of such a day? Young people may see the importance of teaching and choose teaching as a vocation; teachers and administrators may appreciate more fully the support of the church; children may feel the tie between their day school and Sunday School and Meeting.

Education is the greatest hope for a peaceful world, but it must be motivated by religion, unselfishness and high purpose and led by great teachers.

William J. Reagan

Truth is great and will prevail if left to herself . . . errors ceasing to be dangerous when it is permitted to contradict them.

Thomas Jefferson, quoted in
Steps to Peace

The measure of a man is the size of the thing it takes to get his goat.

Quoted by Edgar De Witt Jones

Evangelism and Christian Education

By Leonard R. Hall

IT is said that at one time a very little boy came home dejected from his first day at school. "Hain't goin' tomorrow," he said.

"Why not, dear?"

"Well, I can't read, and I can't write, and they won't let me talk," he said, "so what's the use?"

It seems to me that there were two mistakes in regard to the education of this little boy. The first was a mistaken idea in the mind of the little boy himself, who thought that after one day at school he should have been educated. Regardless of the experiences that life brings to us, maturity is not reached in the twinkling of an eye. In this respect, it is much akin to physical growth, which is a long, slow process.

The second mistake was made on the part of the teacher in regard to this child, because the teacher evidently failed in drawing forth the potentiality that was in this little personality. She had the opportunity to give him an experience that would draw forth his best, but instead she sent him home with the feeling that education was useless.

OUR MISTAKES

We have sometimes made similar mistakes in our use of evangelism in the church. In thinking of conversion, for instance, we have often spoken as though a converted person were a mature person. Such, however, may be far from the true case. Take a thirteen-year-old boy, for instance, who has given his life to God. Anyone needs only to think a moment to recognize that he will have much growing to do in the future, the difference being that he will have an opportunity to grow purposefully and in a different direction than he would have otherwise. The same is undoubtedly true to a lesser degree on the part of adults. The other mistake we have often made in regard to evangelism is that we have felt our task was done when the direction of a person's life has been changed. In other words, the potentiality of a person has many times been lost. Consequently we have many persons of whom we commonly speak as "backsliders."

Now let us see if we can find a definition of evangelism that takes into account these mistakes and endeavors to correct them. Let us say that *evangelism is carrying the good news of the Gospel of Jesus Christ to people (men, women, boys and girls) in such a way that they will want to live according*

to their highest God-given potentialities. If we take this definition of evangelism as essentially sound, then there will be at least three principles that follow from it.

THREE PRINCIPLES

(1) Those obstacles in our lives which have so far prevented us from entering fully into the Christian way of life will fall away. The truth is that millions of people in the world today are slaves. They are slaves to their own habits, or to the traditions of the past, or to the act of thinking in terms of material goods, rather than in terms of the higher values of life. These chains must be broken and the person must be given a new evaluation of the spiritual life if evangelism is to be effective. Jesus gave as one of his primary missions on earth, "to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised." (Luke 4:18.) Jesus was the great chain-breaker. He was the enemy of personal enslavement.

(2) This definition of evangelism does not expect a one-talent person to do a ten-talent task for the Kingdom of God, but at the same time it gives the ten-talent person plenty of opportunity to use all of his talents. As can readily be seen, this does away with competition between people, and directs our attention to becoming our best selves. For instance, we can no longer say, "I am just as good as he is." Rather we must ask the question, "Am I as good as God means me to be?" Neither will we say, "I am giving my share to the church, since I am giving more than John does." But we will say rather, "Am I using all of my talents, all of my life, all of my money, as God wants me to?"

(3) This leads us directly to the third principle, which comes out of this definition of evangelism. It is simply that the task of evangelism is never completed, because we have never begun to reach our highest potential.

OUR UNDEVELOPED POTENTIAL

This is certainly true on the national level. According to a recent news release, church membership rose to an all-time record of 55.9% of the nation's population, as membership in various faiths increased 3.56% last year, while the population grew only 1.67%. However this is only part of the story. The rest of it is that persons not belonging to any church still add up to 44.1% of

the population, which means that we are far from reaching our national potential in church membership.

The same can be true so far as individual potentiality is concerned. Any of us must admit that we have not yet reached our highest potential in Christian living. Indeed a large part of the work of the church as a whole is in raising the potential of people who already call themselves Christians. This is certainly one of the great tasks of Christian education in the church. It is also a task of evangelism. It means that the whole church must work as a fellowship and as a unit in raising the standards of leadership and raising the standards of people everywhere about it. It must somehow draw forth latent power within people. It must, by means of inspiration and worship, lift their vision, raise their horizons, and help them see where they can meet a great many of the needs of this hour. Certainly *outreach* will be one of the natural results of such an aggressive program.

There is no better time to start than right now. The month of September to the first Sunday of October is one of the best opportunities of the whole year to stress loyalty to Christ and his church. Christian Education Week, September 30-October 7, may be a fine time to launch the new Five Years Meeting Advance theme, Evangelism and Outreach, in your meeting. Our prayer is that each meeting in the Five Years Meeting may see a new vision of its highest potential and begin to work toward it with fresh enthusiasm and vigor.

It is true that no great task may be done in a day any more than a little boy may be educated all at once. However, as we think together and work together, pray together and worship together, the Society of Friends may yet experience a new power. This power will only come as a by-product of our fresh experience of God and our deep-seated desire to work together in unity of spirit in meeting the needs of our day. It may yet be that we can be the means by which the world is brought closer to its higher potential in the Kingdom of God. Certainly this would be evangelism at its very best!

POETRY CONTRIBUTOR

DOROTHY M. WILLIAMS, 147 Ridge Street, Glens Falls, New York.

On Nebraska Plains--IV

In Our Prairie Yearly Meeting

The Editor, as Secretary for the Five Years Meeting, recently visited among the Meetings of Nebraska Yearly Meeting. This is a continued reflection on his experiences.

WE would seem almost delinquent to our nature loving readers if we did not use a day for sight-seeing in Colorado Springs, the playland of the sky. "Playland" is an inadequate word for those who genuinely love the Garden of the Gods, the Seven Falls, the Cave of the Winds, Pike's Peak and the many other allurements of this land, lifted so high above the levels of the plain below that one might call it a "sky island."

It was not the first time we had "made the rounds" of the chief scenic attractions in the rather usual tourist fashion. As always, in a hurry, we had to "do" our sights in a day and a half. It was made much easier by our friend of years, Maurens Hagaman, now a resident of "the Springs," but formerly a member of the Meeting in Kansas that was the first pastorate of this traveling Friend. Doing high mountain turns, pointing out scenes, far away and far below, without stopping the heart-beat of a fearful guest, Maurens is the host and driver unrivaled.

It doesn't matter who holds the deed to this acreage of mountains so long as they are made accessible to everyone. Like the stars, they are "owned" by everyone who loves them, and not really owned by any other mortal. "The earth is the Lord's and the fullness thereof," we kept saying, wishing that we knew how to sing it. There is, indeed, an unquenchable song that rises in the soul as one stands in this great and awe inspiring presence of the hills. It starts like an overture, "The hills shall break forth before you into singing, and all the trees of the fields shall clap their hands." It does not end there. That which rose from silence moves finally into a chorus. Height calls unto height as the hills sing their praise to the *Most High*.

ALONG THE ROCKY RIM

Along the Eastern rim of the Rockies one drives north from Colorado Springs to what is probably the highest elevation for any church associated with Friends—7,237 feet above sea level. Are there any other contenders for elevation?

This "Little Log Church" in Palmer Springs, Colorado, has been depicted in popular journals until it is well known to thousands who have never seen it and to other thousands of tour-

ists and summer residents of this mountain village. It is a community church, yet a part of Nebraska Yearly Meeting and through that Yearly Meeting contributes to the United Services of the Five Years Meeting. All of this, and yet the only Quaker in it is Evalena Macy, the much beloved minister of this Little Log Church.

Probably no other one name in Palmer Lake is better known and more often used than "Miss Macy." She is employed—enthusiastically so—by an association made of year around and summer residents of several denominations. This association meets annually, in the summer, receives her report of work done, makes up the budget for the year ahead and places an unqualified blessing upon the work of Evalena Macy. She brings to this service a dignity and bearing admired by everyone, while she also enters fully into the lives and problems of the residents of Palmer Lake. It was fitting that Friends University, her alma mater, gave her an honorary doctorate this year.

Preceding the Sunday morning meeting for worship, we slipped into the adult Sunday school class which was being ably taught by a retired Methodist minister. The range of educational service to the community consists, however, of much more than the Sunday School hour. In the meeting that followed, the room was comfortably filled and the planned service moved with simple grace through scripture reading, hymns, and prayer, with an extended period of silence. Resting on a mountainside and overlooking Palmer Lake, the Little Log Church by its very existence suggests its pastoral function in the community.

TO THE "MILE HIGH" CITY

There may be other titles for Denver, but the fact that it has an official elevation of 5,280 feet gives it the well known "Mile High" appellation. This, of course, is designed to tell more than figures. It indicates at once the pleasant summer weather that characterizes the city and suggests the yet greater heights of the mountains nearby.

Here is a city of nearly 400,000. It can probably be said with a high measure of accuracy that the mountains made Denver. Here also is the gateway through the Rockies to the west and a channel of live stock transport from the prairie ranches. Once a city such as Denver gets under way, various industries come in to help "make" it, but in our "book," Denver is the city of good weather, clean

mountain air and accessible hills. Pleasant for circumstance, it also offers educational opportunities that are especially attractive to summer students. In this it is excelled only by Boulder, home of the University of Colorado, thirty miles to the north.

As in all other points on the schedule, we came not to see mountains or prairies primarily, but to meet Friends and to be with them in a meeting concerned for the work of the church. Like the point of a compass, our memory was polarized for 4128 Grove Street—the home of Robert and Ava Cope Maris. Devotion to the united work of Friends is not least among the attributes of these Friends. Ava Maris is a sister of Mira Cope Bond, who with her husband, Dr. A. A. Bond, has given so many years of valuable service in East Africa Yearly Meeting of Friends. These two sisters have always come to our mind as one thought.

Here in Denver is a substantial Meeting of Friends. It roots back into the traditions which have characterized the outlook, the wider fellowship and the total service of Friends. While going to school in Denver, Cecil Hinshaw served this pastorate, and was later followed by his brother, Lloyd Hinshaw, who now brings deep concern and great energy into his service with the Meeting.

A beautiful new parsonage has been built recently and the Meeting contemplates a possible move, and a new building, in another area of the city. Whether, when and where are yet pertinent questions faced by Denver Friends as they try to descry their future service. Their present ministry reaches back into a mountain valley in a form of extension work. There seemed to be a vigor and liveliness among them so far as this visiting Friend could sense in one day.

When visiting Friends have the same alma mater, it enlivens their friendships and conversation. In many places Friends University has given our friendships this coverage of common memories and interests. As with Evalena Macy, so with Lloyd Hinshaw, this, as well as the work of Friends, was a living link between us.

BACK TO THE PLAINS

We had almost reneged on our original name for "the Prairie Yearly Meeting" while luxuriating in the atmosphere of the Rockies, but the trek Eastward from Denver to Deer Trail, from mountains to prairie, from the city to this hamlet of the plains, brought us back sharply to prairie consciousness.

It is easy to love the little towns. There is warmth, cordiality and a neighborliness that makes city pedestrians in comparison like walking statu-

(Continued on page 270)

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

Witch Hunt, by Carey McWilliams; Little Brown and Co.; 253 pp.; \$3.50.

The Loyalty of Free Men, by Alan Barth; Viking Press; 261 pp.; \$3.00.

There is a rapidly increasing number of people who are disturbed by our Loyalty Campaign. They realize that significant loyalty can neither be bought nor forced. Furthermore, they see the loyalty oath as an instrument of intimidation and coercion of government officials or college professors who exercise too much "freedom."

The objections of these people to the Loyalty Campaign are strong but vague. This vague feeling of uneasiness must be translated into an intelligent understanding as to why this campaign is wrong. Concerned individuals should have adequate information and understanding of the principals underlying the campaign so that they may combat it with a positive approach. *Witch Hunt* by Carey McWilliams and *The Loyalty of Free men* by Alan Barth give both information and interpretation of principles violated by the loyalty oath.

Witch Hunt is a documentary discussion with a historical orientation. This book shows "how the cause of logic and repressive technique of the new inquisitors in our country are the same as those practiced by the Inquisition, by the Salem theocracy, and by all other societies which have sought to clothe their weaknesses, contradictions and intentions by the creation of heresy and the persecution of witches." This book is very readable and rather frightening.

It points the way out and gives some illustration of situations where the "witch-hunt" has been frustrated.

The Loyalty of Free Men is a valuable companion to *Witch Hunt*. Alan Barth is "one of the most reflective men in American journalism today." He shows how treason trials and punishment by publicity threaten our scientific research, intimidate teachers in colleges and universities and drive good men from public service. The chapter on the "Growth of the F.B.I." is worth the price of the book. He discusses the very valuable work done by the F.B.I. with its effective and honorable director, J. Edgar Hoover, but he also points the danger due to its entrance into new fields and its use of questionable methods.

These two books are invaluable for public-minded people who are generally concerned for the protection of American freedom.

William J. Reagan

By the Rivers of Babylon, by Margaret McNeill; Bannisdale Press, London; 228 pages; \$1.75.

The ever-increasing number of Friends who know displaced persons or who are especially concerned about them will find in *By the Rivers of Babylon* a key that will help them understand the situations of the D.P.s, and the complexities of their personalities. Told in somewhat fictionalized form, this is the story of Margaret McNeill's experiences in Europe as a member of a Quaker team working in Germany among displaced persons. The story deals in tragedy, but it is not sorrowfully told. The members of the team and the D.P.s with whom they deal emerge as believable personali-

ties, caught in the maelstrom of post-war Europe and attempting to create a little comfort and security out of chaos. This is a most understandable and most interesting account of Quakers' work with a still unsolved problem—what to do with the motley, colorful, tragic segment of humanity known as the D.P.s.

FRIENDLY YEAR BOOK

The 1951-52 issue of the *Friendly Year Book* is now ready. It is prepared to help teachers of children in the Sunday Church School plan their work throughout the year. One of these year books will be sent without charge to each local meeting which uses the Penn Primary Teacher and the Penn Junior Children's Teacher. Additional copies will be \$.20 each. Sunday Church School teachers in the Nursery, Kindergarten, Primary and Junior departments will need to obtain extra copies to help them in their planning. These may be ordered along with the regular Sunday school publications, or from the Children's Department, 101 South 8th Street, Richmond, Indiana.

A BOOK FOR THE CHILDREN

Jesus, the Little New Baby, by Mary Edna Lloyd; Abingdon-Cokesbury; 16 pages; \$1.00.

The Bible story most suitable for Nursery children, ages two and three, the Nativity, has been attractively written by Mary Edna Lloyd, who is a skilled worker with very young children. The soft color illustrations enhance the beauty of the book. Every Nursery leader should have this for use in the church school.

Olaf Hanson

VERMONT HILL

I have come here where upland pastures burl
Their boulders casually to watershed
On wind-cleared land, where bones of settlers bed
Old gullies glinting with mica and quartz pearl.

Once strong, plough-calloused fingers blenched and bled
To notch these stoneledged walls, now cradling snow,
Dark, errant earth and solitude to grow
Green shawl of grasses on compliant dead.

I have come back to granite overflow
For heart to learn the windrow of its rock
From man and thicket, living roots that lock
Their prescient arteries deep, resisting foe.

On hills a glacier left I shall take stock
Of these enduring things — granite and seed
And mind with yearning by horizons freed
Where heaven stirs responsive to my knock.

DOROTHY M. WILLIAMS

CONSIDER THE SWALLOW

Prisoners of atom, the swallow and I
Pinioned beneath an infinite sky,
Pulsing with furious heart to fly

Beyond the familiar of land-easy cape,
By tree-havened field, beyond blue escape
Of space through the arc of the spirit's shape.

Flailing with song this cage of the earth,
Undaunted the swallows, yet caught in the birth
Of a rainbow embracing the taut season's girth.

Consider the swallow whose wings know strange sight
Beyond the direction of swift, curving flight,
Released in the glow of an immanent light.

Consider the swallow, breath born in a note,
Empyrean-seeking, destined to float,
To be winged in the quest clear from earth's throat

And compass cloud walls, serene in the knowing
That flight and the song ride with the deep flowing,
Impetuous motion, forever God-going.

DOROTHY M. WILLIAMS

Our World Missions

This page is provided in alternate issues of "The American Friend" by the Mission Board of the Five Years Meeting. Edited by Merle L. Davis.

THE DEATH OF A KING

Mildred E. White is Principal of the Friends Girls' School in Ramallah, Jordan. She has been at Ramallah almost continuously since 1921, and writes of this troublous time in Arabic history with an understanding born of long years of contact and fellowship with the people of the Near East.

Monday morning, July 23, 1951, in Ramallah, Jordan. All shops closed. All traffic dead, except for the crowds moving on foot toward the mosque in Bireh and the churches in the town of Ramallah. All the church bells in the town are tolling for the death of King Abdallah, who was murdered in the Aksa mosque last Friday noon. Moslems and Christians alike feel a shock that the hand of the fanatic killer should have struck him down in the house of prayer. People say to each other, "How could that be? We Arabs, from time immemorial, have fled to the house of God for refuge and safety, in time of deadliest danger. Had the assassin no fear of God? Is there then no place where violence may not enter?"

The air trembles with the resonant voices of the bells, the deep mellow tones of the great bells in the towers, answered across the house-tops by the thin hysterical clanging of smaller bells. The deep tones seem to express wordlessly the heavy sense of tragedy that hangs over the land, and the sorrow sincerely felt in many quarters for the death of a man upon whom rested in his old age so heavy and difficult a task. The strident tones of the other bells seem to speak the unrest, distrust and fear that mount hour by hour among the people of Jordan. The funeral of the King is in progress over across the River, in Amman. Celebrities from all over the world are in attendance. Yesterday the droning of planes was constant here, as more and more delegations arrived from far away to attend the funeral service at the royal palace. Everywhere the police are on guard, in an agonizing tension of unrest and danger, for the country is seething with pent up passions now, boiling over to wreak destruction wherever vigilance is relaxed.

In Jerusalem and Amman many shops were looted and wrecked by frenzied mobs when first the news of the murder of the king spread like fire through the cities. Business is paralyzed. Scores of men are in prison awaiting investigation, or questioning as to Unknown Hands behind the hand of the young assassin. Rumours fly about. It is sus-

pected that the murderer is one of a fanatical group of nationalists who feel that murder of high-ups is the only solution to a difficult situation here. But nobody knows yet who the ring-leaders are, and the assassin shot himself, leaving no clues of any kind on his body. They of course knew him; he was a tailor who had a little shop not far from the Church of the Holy Sepulcher in Jerusalem. All his family have been rounded up for questioning. But if the police have learned whether the murderer had accomplices, they have not yet announced it.

THE FUNERAL DANCE

The bells are ringing again, and over in the compound of the Greek Orthodox Church is being enacted a scene strange to Western eyes, but quite fitting and proper to the occasion here. The women are dancing a funeral dance. It is inordinately sad to watch, and a wonderful means of releasing pent up emotions. The women stand in a large circle, shoulder to shoulder, circling with a slow stately step and singing a dirge. One of the women in the circle acts as the leader, and improvises new verses now and then to the old dirge. At a signal from the leader, the women break into the dance, singing their minor strain, and revolving their hands, one over the other, at arm's length. They are all wearing their plainest dresses, and dark shawls. Their head dresses are their unadorned everyday ones, without coins or tassels.

In another part of the courtyard, a circle of refugee women are performing a different kind of village dance. Instead of the revolving motion of the hands, they beat their faces to the rhythm of the song.

Most of the words of the monotonous tunes are couplets of poetry about the King:

He drank of the waters of Amman
for the last time,
And came to his death in the Dome
of the Rock.

But once this morning I heard the refugee women suddenly break off their songs about the king, and begin a wild sad song of mourning for their lost homes and their refugee life, and their sons killed in the late war. It was sadder than the other singing because it was completely spontaneous and unstudied.

After the women had danced for two hours or so, the men came in a large body and attended a service in the church. The women went to an open

space in the street at some distance away and danced there, so the church was completely quiet, as the priests prayed for the soul of their dead Moslem king. Then a layman mounted the pulpit and gave a short speech, expressing the sorrow of the town for the violent death of King Abdallah, and reminding the people present that the King had been considerate toward the Christian minority in Jordan and deserved their tears for his tragic end.

It is now one o'clock and the king is in his grave. The bells are silent. Musical voices on the air have been reading the Koran for hours. The reading stopped a few minutes ago long enough for an announcer to say that it had been decreed that the whole country shall mourn for six months. This will probably mean no public holidays or festivities for that length of time.

Prince Naif is the Regent to serve as ruler in his father's place until further decisions have been made. He broadcast a short speech, asking for the loyal support of his subjects.

THE EFFECTS OF THE TRAGEDY

One can't know how long it will be before activity returns to normal. The command of the government to close all shops has been quite rigidly enforced. Even the pharmacies were closed. One of our neighbors was asked by the police why he didn't open his pharmacy, in case there were illness in town and sudden need of medicine. He answered that he had been told that all business places were to be closed. Being told sharply to open his place at once, he went down to do so. Hardly had he unlocked his door before another policeman reprimanded him for doing so and told him to close up at once and go home. I think this will all subside. The orders are so new and sudden, and excitement so great everywhere, that the police are constantly afraid of trouble.

We were entertaining a conference of women teachers of government schools here, for ten days. The conference closed at noon on Friday, and the conference crowd ate lunch in a merry mood and prepared to leave for their homes, not knowing what had happened until about two o'clock, when the radio blared forth the news. Two English ladies, Miss Coate and Mrs. Workman, who had been lecturing at the conference, hurriedly departed, taking with them four of the Amman girls. Jerusalem was under curfew, so they traveled by a very rough, round-about country road, so as to evade the forbidden roads near Jerusalem. At Jericho they were turned back, as the Allenby Bridge was closed to all traffic.

Next day they started out again, reached Jericho and were turned back again by the police, who told them that

several cars from our side had been stoned and wrecked by frantic crowds of Transjordanians who were angry because the murderer of the king was from our side of the Jordan. The police were trying to get things under control, and were turning back all traffic. So our crowd came back again, very tired and hungry. They enquired at the air port after they had had something to eat, and found they could fly to Amman at once. So the air port car came for them, and this time they did not return. We cannot telephone to Amman, for connections are out for the public, but we assume they arrived in Amman. Miss Coate is in charge of a large refugee camp in Zerka, and had left temporary workers in charge. Mrs. Workman is principal of the English Mission school for girls in Amman, and is responsible for the mission property, so was very eager to get back to her responsibilities.

We are thankful it is not term time, or we should have been puzzled as to how to get our boarders safely home to Irbid, Ajlun and Salt and Amman. All the conference people eventually got away, and we are here within the old mission walls with no children to be responsible for. Only Wadia Shattara, the housekeeper, and I are sleeping in the Girls School but we have Rizq, our man-of-all-work, near at hand on the grounds. The police protection seems adequate, so far, in Ramallah. At Friends Boys School are the Joneses with a few of the staff who are running summer school in the building. All this seems like a new chapter in the too-lurid story of Palestine. We very much hope things will quiet down very soon.

Mildred E. White

ON NEBRASKA PLAINS

(Continued from page 267)

ary. Here is a house by the side of the road and in it a couple who lives exactly in that spirit. Lyman Platt and his wife (would that as a Quaker we could remember all first names!) carry their work of ministry to the Meeting with a concern that does not end in the Meeting. The interest of Lyman Platt is not lessened one whit as he thinks of the Yearly Meeting, the Five Years Meeting and the Society of Friends in the world.

Yes, this is a "house by the side of the road." When tourists stop in the shade of the trees in their front yard (great trees are rare in this area), cold lemonade, graciously shared by the Platts, has made more than one new friendship. At one time it was by coincidence a Philadelphia Quaker who paused with his family at this prairie shrine-of-the-shade. Lemonade did it again! A new Quaker link was formed.

There is promise of progress by mem-

bers of this Meeting whose building and premises need improvement. Present prosperity in cattle ranching may help to turn the corner to progress in improving the physical property and equipment for the service of this Meeting to the community. There is a sense in which a Friends Meeting in a small town or on a rural crossroads must, almost of necessity, become a community church. Here is a kind of community church, but with a definite Quaker imprint—and on the community there is also the wholesome imprint of the Platt family.

TO A CORNER OF KANSAS

Nebraska Yearly Meeting overflows into South Dakota, Colorado and Kansas. In fact its largest membership is now in Colorado. It anchors one corner across the Kansas line near St. Francis, in the South Fork Meeting. Floyd States with his family is serving this meeting, which until recently met in the local school building. The old and well worn church building stands not far away. They left the old building to meet in the well appointed new school building until—until lightning struck. Since our visit a bolt of lightning set fire to the school building. What next Friends of South Fork will do is not yet known.

We had no more pleasant visit or more satisfactory Meeting at any place on our itinerary than that with Floyd States and the South Fork Friends. Our visit in the States' home was quite brief. This Meeting is located in a broad river valley, rimmed by rolling hills, again mixing the ranching and farming life that characterizes so much of the Yearly Meeting.

There is a kind of spiritual vigor, an enthusiasm in rural Meetings that tends to be lost in city churches. Why? Is it partly due to the fact that city people are over-stimulated, worn down with jaded nerves, reaching therefore for composure and a slower tempo? Far be it from this Friend to attempt a careful explanation or to make invidious comparisons, for one type of group response is not necessarily better than another—there is room for all of us. The spiritual blood of this visiting Friend seems to race a bit more in rural settings.

It is but a few short miles across the state line to Pleasant Valley where Joe and Dorothy Hodges are giving pastoral leadership. Here in the open country, in a sizeable church building and a new, complete modern parsonage, Friends give evidence of a forward look. The Republican River, on whose southern branch the South Fork Meeting in Kansas is located, furnishes the broad valley, pleasant in prospect, which gives the name to the Pleasant

Valley Meeting across the line in Nebraska.

Joe and Dorothy Hodges are wide awake leaders, alive to their opportunities and climbing continually in mind and spirit. They know the pull of spiritual horizons and it is reflected in their lives.

A day to tramp the hills, look for wild flowers, relish the wild onion, taste the succulent nectar in the yellow "honey suckle" (if indeed it should be called by that name) revived again our childhood memories. We missed the blue and white prairie daisies that in those earlier years in Kansas answered our simple hunger for beauty, but the hills and the familiar vegetation were there and, to our joy, the field locusts sang their songs, more rhythmic than melodious, in an ecstasy that rose and receded in a wild, charming cadence. With our childhood friends we used to wait for them to start their ecstatic singing and while they were intent on their song, small fingers would imprison their chattering little bodies and then release them again into the freedom of the summer air.

Why all of the recounting of our life in the Nebraska out-of-doors when our real mission was to visit Friends? But do we really understand one another if the physical life around each of us is forgotten? None of us is a person divorced from the physical world about. Hills, trees, rivers, mountains, plains, farms or factories ply their influence on all of us—and we need to remember those diversities of influence. This life on the plains is as truly indispensable to our total life as is that of a metropolitan center, or the mountains of Colorado. There is beauty everywhere, diversified for every taste, creating our spirits and helping to make them into the variegations that characterize Friends. Friends need to sense these diversities and prize them within our total fellowship. People think in large measure with the thought forms which nature and the creations of man around suggest to them. That is a significant part of their lives.

(To be continued)

CONFERENCE STUDY BOOKLET

The supply of the first World Conference Study Booklet is exhausted. A new printing of a few hundred copies has just been ordered to meet the demand of Friends groups in the United States. Several monthly meetings have already sent in their findings. All groups in North America who have studied parts or the whole of the first booklet are reminded to send their findings immediately to Friends World Committee, American Section, 20 South 12th Street, Philadelphia 7, Pennsylvania. These reports will then be forwarded to London.

The Sunday School Lesson

Prepared by RUSSELL E. REES

For September 9—Fellowship in
the Church

Phil. 1:27, 2:11

The church should be a colony of the kingdom of heaven, an outpost on the earth resembling the parent realm of God. It should be a fellowship of those who not only pray, "Thy kingdom come, thy will be done on earth," but who actually set out to bring that to pass. The members of the church should hold common objectives, and strive toward common ends. This does not mean reducing the ideal to a very small area of agreement, but rather expanding the ideal to be as large as the mind of Christ.

Paul urged the church at Philippi to "stand fast in one spirit," to "be of one mind" and to "strive together for the faith of the Gospel." Now if this is to be accomplished the church must have a norm or standard of some kind. It is easy to say, the will of God, but not so easy to define it. People have held slaves, gone to war, burned others at the stake and done many other such things, firm in the belief that they were doing the will of God.

If you will say, not the *church*, but the *church of Christ*, you will begin to see the basis of the Christian fellowship. It is the faith of Christians that Christ gave form and substance to the phrase, the will of God. It may not be as simple as Sheldon thought to say, "What would Jesus do?" for many of our situations had no parallel in Jesus' time. However there is a *mind of Christ*, a spirit in his teaching, and this must be shared in order to understand the Gospel.

There are fellowships on many levels, some for altruistic and some for selfish purposes. The people who make slot machines met a while ago, and I suppose they had a fellowship. Business men and laborers have their own brand of fellowship. It is evident however that the church should be different. It is unique in its motivation, its objectives and its methods. It is bound together by nothing less than the faith that in Christ is revealed the Way of God for men.

Friends long ago reminded the world that the mind of Christ is not divided so that at one time he urges one thing and at another time an opposite thing. There is a richness in Christ which is often beyond our little minds, but the division is in us, not in him. Friends have undertaken to demonstrate the truth of their statement both in worship and in business. Both are ap-

proached in the spirit of earnest search for the mind of Christ. If there is sharp difference, one or both of the parties differing must be wrong. Christ is not divided, and division means simply that we have not yet found his spirit of unity. If there is sincerity and humility on the part of the seekers, a "period of waiting" may serve to open the understanding and the spiritual awareness of the seekers, and a third or higher way be found; in a word, the seekers may both come up higher, to the true mind of Christ.

"Do nothing through strife or vainglory." Arrogance and intellectual pride close the upper doors of man's spirit and keep him from having the mind of Christ, and so finally of having the fellowship of the Gospel. It is almost as fatal to have the wrong spirit as to have the wrong opinion. More churches have been divided by an unchristian spirit than by unchristian theology. Given two persons with very different opinions, but with tender and loving spirits, and they may yet know the fellowship of Christ.

Questions:

1. What are the greatest values of the church in your opinion? In your community what does the church do which is beyond what any other organization does?

2. What kind of question is most likely to cause bad feeling in a church?

For September 16—Good Will Among Churches

Acts 11:27-30, 15:1-2, 22-23, 28-31;
II Cor. 9:1-5

The background of this lesson is the sharp difference of opinion which arose in the early church between the strict Jewish party and the liberal Hellenistic party. The Jerusalem group naturally thought Christianity was merely a modification of Judaism, retaining most of the ritual practices of the older religion. The Antioch group saw the universal implications of the Christian message, especially since the leaders had been working among Gentile peoples.

The tension became so great that something had to be done. It is to the glory of Barnabas and Paul that they took the long journey to Jerusalem to talk the matter over face to face. They did not stand off and throw intellectual brick bats at each other. The leaders of both sides of this question assumed that the other leaders were honest and sincere gentlemen. So they met, presented their points of view and came to a

reasonable solution to the problem.

The later differences of the church have not always been settled as amiably as was this one. Not because the differences were any more difficult, but because the spirit of the leaders has not always been so wholesome, has the church suffered from separations. One of the very wholesome signs of our time is the attempt to make real the unity of the church of Christ. There are still many hurdles in the way, but often beginning in mission lands, the unimportance of trifles is realized, and the central unity of purpose of the churches is rediscovered.

The National Council of Churches is the latest effort in this country to do for the twentieth century what the Jerusalem conference did for the first century. In Jerusalem the conference made no attempt to force Jews with serious scruples against it to eat meat sacrificed to idols, or to cease the practice of circumcision. I presume it made no effort to stop the practice of baptism as practiced among some groups of Christians. But it did recognize that these things were not the real essentials of Christianity, and that a man might well be an acceptable member of the church and still differ in certain ways of expressing or illustrating his faith.

So too the National Council does not try to enforce a uniformity in practices among the churches. It does not say to the Baptists, you must cease adult baptism, nor does it say to the Friends, come now, you must adopt the practice of baptism by water. What it does say is that there is a fellowship of Christians which is deeper and more profound than "practices."

Friends have not surrendered any testimony in uniting with the other churches. Rather we have gained much in that we now admit what has always been a fact, that the church is the company of all believers in Christ. We are separated by certain ways of doing things, but we have a certain common hope and faith which is shared by all Christians. We must be aware lest we be squeezed into the mould of the world or of other churches. But essentially our freedom has not been impaired, while the good will of our intentions has been demonstrated. This good will among the churches is a significant aspect of our century.

Questions:

1. What do you think the many denominations have in common in their Christian faith?

2. How far do you think the movement toward unity should go? Are our own separations a hinderance to our usefulness?

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

Elizabeth Sykes, widow of the late Tom Sykes who was well known as a North Carolina minister, is still in Memorial Hospital in High Point, North Carolina. She is able to have visitors.

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Friends wishing hospitality during Indiana Yearly Meeting, August 21-August 26, should contact Agnes Miles, 317 South 13th Street (68755) or Eva Reeves, 226 South 23rd Street (76722), Richmond, Indiana.

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The men of Indiana Yearly Meeting are urged to attend the Indiana Men's Extension Movement's annual banquet, to be held during Yearly Meeting week on August 24. Main speaker of the evening will be Thomas S. Kepler, Oberlin Theological Seminary professor and well-known religious author.

* * * *

Friends of Dr. A. A. Bond, doctor in the Kenya, East Africa, Mission, will be sorry to hear that he is ill and is not improved at the present writing. Mira Cope Bond and their daughter Dorothy attend him in turn with the help of an African Friend.

* * * *

Jenifer Morgan, a Senior at Scattergood School this year, expects to spend next year with her relatives, Henry and Lucy Gillett at Oxford, England, before entering Radcliffe College in the fall of 1952. The Senior Class invited Jenifer's grandfather, Arthur E. Morgan, to be their Commencement speaker.

* * * *

Applications are being received and final plans readied for the 1951 Young Friends Conference at Wilmington College, Wilmington, Ohio, to be held August 27-September 2. Theme of the Conference is "Faith at Work." Registrations should be sent to Erika M. Zintl, Wilmington College, Wilmington, Ohio.

* * * *

E. Raymond Wilson of the Friends Committee on National Legislation has been ill and in the hospital recently. David Henley of Earlham College will take part of the Yearly Meeting visitations on behalf of the F.C.N.L., along with C. Lloyd Bailey. Arthur Silver of Baltimore Yearly Meeting will spend three weeks at the Washington office to help in this emergency.

* * * *

At the semi-annual meeting of the Board of Directors of the Rural Life Association held at Quaker Hill, Richmond, Indiana, in July, Dr. Daryl Parker of Hollansburg, Ohio, was elected to membership on the Board. The unexpired term of Dr. Alta Schrock of

Goshen College, who will be in Germany during the next two years, was not filled at this time. A report on the recent activities of the R.L.A. indicates programs provided at twenty-seven church and farm seminars and institutes in Indiana, Ohio, Illinois, Pennsylvania, Iowa and Maryland. The R.L.A. has been asked to conduct a three day seminar on rural life at Pine Mountain Settlement, Kentucky, in August.

* * * *

A Wilmington Friend, reports David Stanfield, suggests a new name for the proposed Central Office Building to be built at Quaker Hill. The Director of the Building Fund has prepared materials for making coffee cans into colorful banks which may be used for fund raising among children and young people. So, says a Friend, wouldn't "Maxwell House" be a good name for our new office building?

* * * *

Roger and Margery Wilson, English Friends, have been visiting the United States and Canada this summer. They will take the place of Elmore and Beth Jackson at Quaker House in New York while the Jacksons are on vacation. Roger Wilson returns to England in September to a new appointment as Professor of Education at the University of Bristol. He was the General Secretary of Friends Relief Service during most of World War II.

* * * *

The latest George School Bulletin, entitled "Toward One World," is an illustrated record of the George School Affiliation Program. Many pictures and an interesting text present the story of the experiment in international understanding that binds George School, Jacobi Gymnasium in Duesseldorf, Germany, and Gertraudenschule in Berlin. The affiliation has progressed through five years from correspondence and packages to international work camps and exchange students.

* * * *

Friends who desire entertainment during Western Yearly Meeting, August 20-26, should contact Mrs. C. B. Thomas, 118 South East Street, Plainfield, Indiana. Evening speakers for the sessions will be Thomas S. Brown of Earlham College, Herbert Huffman of the Indianapolis First Friends Meeting; and Charles Johnson, who will speak on Friday, Young Friends' evening. Sunday speakers will be Stacy Wesner of Carmel, R. Ernest Lamb and Errol T. Elliott.

* * * *

Plans are being made to observe the 100th anniversary of the establishing

of the Lynn Grove Monthly Meeting at Lynnvile, Iowa. The centennial observance will be held Sunday, September 30, with an all-day service in the Lynnvile Friends Meetinghouse. Anyone having any information relative to the early Friends Meeting or any records that would be of value in planning the day's program is asked to contact Glennwood Stanley, General Chairman, at Searsboro, Iowa, as soon as possible. An invitation to all Friends to join Lynn Grove Friends in this observance is extended.

* * * *

Agard Bailey has been appointed to the Scattergood School staff for next year as a teacher of Spanish and shop. He and his wife, Mabel Driscoll Bailey, have been at William Penn College, where she has taught English for several years past. Mabel Bailey intends to work toward a Ph.D. at the University of Iowa next year, while living at Scattergood.

* * * *

Richard Schmidt, Kansas taxidermist, is making a collection of Kansas bird specimens for the Fellow-Reeve Museum at Friends University. Mr. Schmidt is a leading taxidermist highly recognized by the University of Kansas. Fred C. Hoyt, retired missionary to Africa, is now the director for the museum which is also receiving animal specimens obtained by Fred Hoyt on his expedition to Africa two years ago.

* * * *

Dr. John H. Ferguson, Nebraska Central College, '29, is joint author with Ernest B. Fincher of New Jersey State Teachers College and Dean E. McHenry of the University of California at Los Angeles, of a new text book entitled *American Government Today*, published by McGraw-Hill Book Company. The book is designed for use in high school classes in history or American Government. John Ferguson is a member of the faculty of Pennsylvania State College.

* * * *

Quaker House in New York sent out in July the first of a series of *Memos on the United Nations*. Items of interest in the Quaker relationship to the United Nations as well as phases of United Nations affairs which are of special concern to Friends are discussed in the *Memo*. The July *Memo* reports that prospects for a cease-fire and settlement in the Korean war are good, although negotiations will continue to be very difficult. The U. N. probably will not tackle the problems relating to the unification of Korea until No-

vember. The *Memo* mentions the fact that Frank Graham took with him a draft copy of the *Study of Mediation*, which has been underway at Quaker House for some time, with him on his recent mediation assignment in Kashmir.

* * * *

Deputation teams from William Penn College have had many calls this year. They have visited 19 monthly meetings in nine different quarterly meetings of Iowa. Members of the Penn College staff have visited most of the Friends meetings in Iowa and have spoken at quarterly meeting sessions, young people's conferences and missionary meetings. Allen Jacobs, Penn student from Jamaica, and Mae Mansur of Palestine have had the opportunity of speaking to different Friends groups.

* * * *

Wilmington College broke ground in May for its new \$200,000 chapel-auditorium. If funds become available a music-arts wing with classrooms and practice studios will be added. The new Townsend Memorial Field stadium which the students and faculty members are building themselves is now nearing completion. The 100-man dormitory which was built by volunteer labor was dedicated last fall as Marble Hall in honor of Wilmington's young president Dr. Samuel D. Marble, who conceived the idea of a self-help building program.

* * * *

William H. Newman has been named the first Samuel Bronfman Professor in Democratic Business Enterprise at Columbia University. At 41, he is one of the youngest faculty members in Columbia's history to occupy an endowed chair. He has been on the faculty since 1947 and is the author of several books on the problems of management and industry. William and Clare Berry Newman and their four children are members of the Ridgewood (New Jersey) Monthly Meeting, and have formerly been members of the Providence Meeting of Media, Pennsylvania, and of the 57th Street Meeting of Chicago. Clare Newman is the daughter of William and Ethel Berry of Earlham College. William Newman is the son of the late Herman Newman, one-time editor of *THE AMERICAN FRIEND*.

* * * *

The Introduction Committee and those interested in Albert Schweitzer House have asked for gifts from home and abroad to help in the founding of this project. Albert Schweitzer House will be an international study center in Amsterdam, the Netherlands, with the purpose of contributing to "the peaceful harmony of the nations." Other houses for students in the Netherlands and abroad are planned. Director of the proposed study center is Walter

Petersilka, a Dutch Friend, who with his wife Tina studied at Pendle Hill. There are no other International Student Houses in Holland. Enough funds have been raised already to open a house in October for forty students.

* * * *

William Bacon Evans, well-known Friend from Moorestown, New Jersey, visited Bloomfield, a home in Dublin for the mentally ill, earlier this summer, and asks *THE AMERICAN FRIEND* to call it to the attention of its readers. Bloomfield was established 140 years ago, the first institution in Ireland "for the humane treatment of the insane." Its aim is to give patients the latest in modern medical treatment as well as a touch of Quaker fellowship. Management of Bloomfield is in the hands of a Committee composed of members of Dublin Monthly Meeting. The Medical Officer of the Home, Dr. Geoffrey Bewley, is a Friend. Although originally started for Friends suffering from mental troubles, the Home has for many years admitted patients of other denominations.

* * * *

New York Yearly Meeting has appointed an executive committee to work out plans for a men's organization in the Yearly Meeting. August Garone of Richmond Hill, New York, was named president, and Lee Moore of Scarsdale, secretary-treasurer. Serving as vice presidents will be: Henry Jergesen, Richard T. Lane, Delbert Replogle, Chester Simkin, and Jacob Pratt. Besides adopting a Men's Movement, the Yearly Meeting endorsed the plan to construct a new Central Offices building for the Five Years Meeting at Richmond, Indiana. L. Glenn Switzer of California presented the Men's Extension Movement as now organized on the Five Years Meeting level to the Yearly Meeting, and R. Ernest Lamb, Director of the Building Fund, spoke on the building project.

Friendly Fellowship

MACEDON, NEW YORK — The Young Friends group of Farmington Friends Meeting has been carrying on various projects to help the church and others. They have made fifty Lord's Acre signs and helped with the permanent erection of volley ball equipment. The Bible School as a whole is working on a special project of sending old clothes, soap, thread and other useful articles to war devastated families in Korea through American Relief to Korea. Kent Larrabee is minister of the Meeting.

* * * *

GRAZ, AUSTRIA — Quakerism in Austria gravitated to Graz last weekend when twenty-seven people—twenty

of them Friends—met together for three days on the general theme of worship, reconciliation and practical peacemaking. Emma Cadbury (USA) introduced the first session on "The Meeting for Worship." "Reconciliation," Sunday's theme, was introduced by Erika Horn (Austria), who struck a deep spiritual note, followed by Grete Scherer (Austria), with a clear and moving definition of the Quaker peace testimony. Malla Granat (Sweden) related all this to the actual work of peacemaking being done by various organizations. Promoting harmony between the discordant human elements involved in the "refugee problem" was the aspect presented by Frieda Bacon. The final session on Spiritual Healing was introduced by Theodore Bacon, who stressed personal wholeness as essential to true peacemaking.

Discussion throughout was very lively, especially in the Sunday peace sessions when there were some fifteen visitors who represented a wide variety of political and religious views. Other American Friends attending were Spencer Coxe and his family, who are with the American Friends Service Committee, and Rega Engelsberg. The sessions were held in or near Schloss St. Martin, an old castle which is now a Folk High School. It is hoped the gathering will be repeated yearly.

Frieda Bacon

In the Larger Circle

The Brethren Service Commission will sponsor a 65-day "see Europe with a purpose" tour beginning Sept. 14. The aims of the tour are to acquaint Brethren with life and conditions in other lands, to live with the common people in their homes and communities and to bear a message of good will from America.

* * * *

A weekly half-hour interdenominational religious television series will be inaugurated on the TV network of the National Broadcasting Company Sunday, September 30. Out of every six programs in the new series, three will be Protestant, two Catholic and one Jewish. Prominent clergymen representing major faiths will participate in the series. Emphasis will be on sermons and religious music.

* * * *

Establishment of a new church organization aimed to mobilize "a socially constructive form of Christianity" directly related to current social, political and economic institutions and problems will be launched at a special conference at Howard University in September. The announcement was made by Reinhold Niebuhr, professor

of Applied Christianity at Union Theological Seminary. One of the main goals of the new organization will be to furnish Protestantism with a "solidly oriented middle ground" to help offset the influence of both the fellow-travelers and the reactionaries of the right.

* * * *

A national conference on farm policy, called by the National Council of Churches, was held recently at Haverford College. Among the participants were Jerry Voorhis of the Cooperative League, Representatives Clifford Hope of Kansas and Brooks Hays of Arkansas; Carl Hutchinson of the Ohio Farm Bureau; and I. H. Hall of the Indiana Farm Bureau. Rev. Cameron Hall of the National Council of Churches Department of Economic Life was executive of the conference. The group of sixty persons considered both principles and methods that churches should use in considering agricultural policy. A report issued commented on the "unwholesome tensions" that do exist in agriculture, and called upon churches to build the Christian community in and through agriculture; to become informed about agricultural issues; and to exercise their influence in the application of Christian faith to agriculture.

MESSAGE ON LABOR

The Labor Day Message prepared by the National Council of Churches is available at five cents per copy or \$1.85 per hundred from the Department of the Church and Economic Life, The National Council of Churches, 297 Fourth Avenue, New York 10, N. Y. The Message, which is requested to be read in the churches on September 2 or September 9, reads, in part:

Christian responsibility calls us to action: wherever, in the midst of the plenty which multitudes today enjoy, there are families who still taste the bitterness of daily poverty; wherever those who labor in the fields as migrants . . . work without respect accorded to their human dignity, without a basis for security, or without a place in the community; wherever the aged or disabled . . . suffer increasing hardships due to the rising cost of living; wherever men are denied fair employment opportunities . . .

In our own times we have seen by repeated examples that courageous labor leaders and enlightened industrialists, with the cooperation and encouragement of churches, can accomplish great and significant social gains within a free democratic society . . . From Christ we all may draw the strength we need for the difficult and challenging days that lie ahead of us.

BIRTHS

HAY—To Alexander H. and Bernice Woodward Hay, a son, Thomas Carleton, on August 3, at Westtown, Pennsylvania.

LATHAM—To Arthold and Cathryn Linville Latham, a son, Ramon Leroy, on July 27, at Eldora, Iowa.

OVERMAN—To Oral and Donna Jean Marley Overman, a son, David Lee, on June 6, at Amboy, Indiana.

SAVAGE—To Lewis and Esther Stanley Savage, a daughter, Sherolyn Jean, on June 18, at Le Grand, Iowa.

SETTLE—To Burnell and Stella Ruth Packer Settle, a son, Paul Douglass, on July 16, at Marshalltown, Iowa.

TEAGUE—To Melvin and Sarajane Flock Teague, a son, Dale Courtney, on July 17, at Rockville, Indiana.

MARRIAGES

BOND-RUND—Patricia Rund of Decatur, Illinois, to James W. Bond of Indianapolis, Indiana, son of Dr. A. A. and Mira C. Bond, on June 23, at Greenfield (Indiana) Friends Church, Wilbur Beeson officiating.

DERBY-STUART—Mary Ruth Stuart, daughter of Andrew and Lena Stuart of Lynnville, Iowa, to Howard Clayton Derby, son of Christina Derby of Rubio, Iowa, on July 17, in Lynnville Friends Church, Andrew Stuart officiating.

SYLVESTER-VAN WEELDEN—Bertha Van Weelden, daughter of James and Carolyn Blummer Van Weelden of Monroe, Iowa, to William Sylvester, son of Leslie and Effie Williams Sylvester, on July 12, at Ackley, Iowa, in the Washington Reformed Church with the Rev. Richard Rozeboom, uncle of the bride, officiating.

DEATHS

COCHRAN—Edgar D. Cochran, on June 2, at Bluffton, Indiana, aged seventy-one. He had lived in and near Keystone, Indiana, for sixty years, and was a charter member of the Keystone Meeting. Until stricken by his last illness, he was faithful in attendance and in doing the work of the church. He was an elder, Monthly Meeting treasurer and trustee at the time of his death. He is survived by his wife, Catharine Cochran; two daughters, Mrs. Vernon Cobbum and Eula Nestleroad; two sons, Edgar and Ernest Cochran; five grandchildren and one great-grandchild. Services were held in the Keystone Meetinghouse with H. Mearl Wilson and Susie Sproul in charge.

Du Bois—Eli H. Du Bois, on July 14,

at Milton, New York, aged seventy-nine. Born in the town of Rochester, he was the son of Jonathan and Lydia Van Dermark Du Bois. He married Carrie Freer in 1897; she died in 1942. He and his wife were active, interested members of the Clintondale Friends Meeting, and also served as Elders for many years in the Meeting. Surviving are two daughters, Mrs. Russell Martin of Milton, New York, and Mrs. Earl Gerald of Clintondale; two sons, Harry of Catskill, New York, and Henry of New Paltz, New York. Funeral services were conducted by Canby Jones in Clintondale. Burial was in Lloyd cemetery.

GIFFORD—Charles Thomas Gifford, on June 8, at South Westport, Massachusetts, aged sixty-nine. He was the husband of the late Jennie W. Gifford. The son of Jonathan and Mary Eleanor Gifford, he was born in Westport, where he spent his entire life. He was a member and trustee of Dartmouth Monthly Meeting of Friends and was particularly interested in the Sunday School, where he was greatly loved by the children. For years he was superintendent of the Sunday School, a position which he held at the time of his death. Active in community affairs, he had the respect of his fellow-townsmen. For a number of years he was a valued member of the local School Board. His death is a distinct loss to his Meeting and the community. He is survived by two sisters, Mrs. Mary L. Gifford of Westport, and Mrs. Andrew Akin of New Bedford, Massachusetts, and by numerous nephews and nieces.

HADLEY—Arthur J. Hadley, on June 23, at the Samaritan Hospital in Nampa, Idaho, aged sixty-five years. His death, due to a heart attack, was very sudden. The son of William L. and Mattie Hadley, he was born near Plankinton, South Dakota. He was a birthright member of the Society of Friends and was converted early in life. His father served as a minister in the Friends church more than fifty years. Arthur Hadley held many offices of trust and responsibility in the church and community. He lived daily a consistent Christian life. With the development of a successful business enterprise he constantly maintained a high standard of integrity.

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He is survived by his wife, Grace Hadley of Star, Idaho; one son, Harold A. Hadley of Star; two daughters, Lucile Mylander of Boise and Kathryn Wilhite of Star; two sisters, Pearl H. Reed of Star and Arlene M. Hoskins of Pleasant Plain, Iowa; eleven grandchildren and several nieces and nephews.

MATHER—Joseph Elbert Mather, on May 11, at the home of his son in East Gary, Indiana, aged eighty-four years. He was a birthright member of the Springdale (Iowa) Monthly Meeting of Friends and was active in all the branches of church work. When age and ill health curtailed his activities, he still maintained an interest and desire for the betterment of the church. His funeral was the last gathering in the Springdale Meeting before it was laid down. He had donated the lot for the Meetinghouse in 1916. He was a lifelong resident of the Springdale community except for four years at Penn College, class of '92, and two years as a photographer at Anamosa, Iowa, where he met and married Annie Kirkland in 1896. At their farm home in Springdale, four sons were born: Robert of Springdale; Winford of East Gary, Indiana; Merlin of Mexico; and Donald of McHenry, Illinois. Funeral services were conducted by Taylor and Irma Guthrie, with interment in the Springdale Cemetery.

ROBERTS—Laura Lewis Roberts, on July 22, at Great Notch, New Jersey, aged eighty years. Her parents, Alistus and Nancy Hadley Lewis, were pioneer Friends in Bear Creek, Iowa, and later on the plains of Texas, where she taught her first school. At Penn College in the early nineties, she was student assistant to her sister, Rosa E. Lewis. After graduation in 1894, she taught two years in the Academy at New Providence, Iowa. She and John Ervine Roberts were married in 1896 and there followed for them both a few years of teaching in other Friends schools (Pleasant Plain, Iowa, and Westfield, Indiana). From 1906, the Roberts made their home in the Northwest, their lives

extending in service to an ever-widening community. Laura Roberts had special talent as a home keeper. She was gracious in hospitality, understanding in community problems and generous in friendship. For twenty years she served Boise Valley Quarterly Meeting as its Recording Clerk. Her teaching of the Bible and her extensive church committee work were enlightened and acceptable. Funeral services were in her home Meeting at Star, Idaho, attended by her son, Winston, and daughters, Bessie Coffin, Esther Michener and Joseph Bailey. It was with her eldest daughter, Ardis Michener, that she spent her last years. Together with these five children, a brother, Waldo E. Lewis of Dickenson, Texas, survives her, as well as ten grandchildren and two great grandchildren.

STREET—Lola M. Street, on July 11, at a rest home in Lebanon, Ohio, aged eighty-three. She was born in Lumberton, Ohio, the oldest of four daughters born to Charles H. and Rosella Buntain Street. Her home was in Wilmington, where she joined the meeting at the age of eighteen and was an active, devoted Friend with particular interests in the meeting for worship, the Sunday School, and the Peace Committee, having served on the local Service Committee for many years. She began teaching in 1887; in 1890 she accepted a position with the Wilmington Grade Schools, where she taught the First Grade until her retirement in 1931. An outstanding teacher, she was known and loved by many hundreds of pupils. Surviving are one sister, Jessie S. Harwood of Wichita, Kansas; two nephews, Charles Harwood of Denver, Colorado, and Laurence S. Holmes of Wichita, Kansas; and one niece, Mildred Hale of Economy, Indiana. Two sisters, Ednah Peele and Ardelle Holmes, preceded her in death. Memorial services were held in Wilmington, Ohio, A. Ward Applegate in charge.

LOCAL MEETING DIRECTORY

ALHAMBRA, CALIFORNIA

Ramona Park Community Church (Friends) 1209 South 7th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way. phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m.; Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Skokie 8157.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone FAirfax 4-8200.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. Vivian Schneider, 26 Lakewood, UN 6447. Eugene Kreves, pastor, 2805 Digby Ave., Phone PL 8911.

CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister. Phone 6-5735.

DETROIT, MICHIGAN

First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Meeting for worship 11:00 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 5 p.m. at 306 W. 39th. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:00 p.m., Verl D. Lindley, Minister, Richmond 70716.

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MINNEAPOLIS, MINNESOTA

Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

MOORESVILLE, INDIANA

Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Gospel Service 7:30; Mid-Week Meeting, Thursday, 7:30 p.m. Albert F. Bohnert, Pastor. Phone 194.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS

Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW HAVEN, CONNECTICUT

Meeting for Worship each First-day, 9:45 a.m. in the Common Room of Dwight Hall, Yale University. E. Wight Bakke, Clerk. Telephone 3-1639.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 144 East 20th Street, New York City, from May 6th through September, at 11:00 a.m.

PASADENA, CALIFORNIA

First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

PHOENIX, ARIZONA

Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Charles Kelly, Clerk, 9112 North 3rd Street.

PLAINFIELD, INDIANA

Sugar Grove Conservative Friends, Meetinghouse established 1823. Quiet Hour for Worship Sunday at 10 a.m.; Plainfield, Indiana, Route 1, 2 miles south on Road 267, one-half mile west.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON

Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, VErmont 3579.

University Friends Meeting, 3959 15th Ave., N.E., Phone MeLrose 0502 or MeLrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

SHREWSBURY, NEW JERSEY

Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

TUCSON, ARIZONA

Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write 2221 E. 2nd St. Phone 5-1139.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS

University Friends, University Ave. at Glenn Church School, 9:45 a.m. Worship, 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer Meeting, Wednesday, 7:30 p.m. Friends University bus. Charles A. Lampman, Minister. Dial 2-3373.

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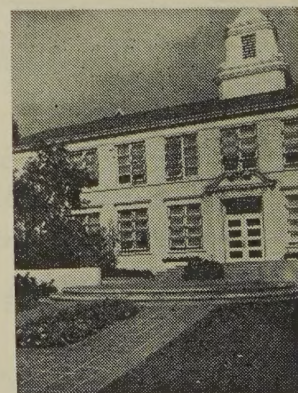
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